

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITEY.

(Concluded from page 653.)

Elder B. I will now resume my narrative. On the 15th of May, 1829, the young man and a friend—Oliver Cowdery, being convinced of the necessity and the proper mode of baptism, went into the woods to pray on the subject. While praying, a heavenly messenger—John the Baptist, descended in a cloud of light, laid his hands upon their heads, and ordained them, saying—"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger said that the Aaronic Priesthood had not power to lay on hands for the Gift of the Holy Ghost, but that that power should afterwards be given, and he commanded these two persons to baptize each other, and then re-ordain each other, which they straightway did, and the Spirit of God came upon them, and they prophesied. They afterwards received the Melchisedec Priesthood, which has power to lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings.

Mr. W. Why did they re-ordain each other? Was not the ordination of the angel sufficient?

Elder B. There was no one on earth

who had authority to baptize these two persons, therefore the angel conferred it upon them, that they might be qualified to baptize each other. They were required to re-ordain each other after baptism, doubtless for the same reason that Jesus was baptized—that they might fulfil the law of God in its proper order, as far as possible, and thus become patterns for those who might believe on their words.

Mr. W. Very likely.

Elder B. When the Book of Mormon was published, some who read it became convinced of its truth, and were baptized. On the 6th of April, 1830, a Church, consisting of six members, was organized at Fayette, Seneca county, New York. That Church was the Church of Jesus Christ of Latter-day Saints. The youth who was the instrument in bringing forth the book, and in organizing the Church, was Joseph Smith. The Church increased rapidly in numbers, and in the gifts of the Spirit. In the fall of the year, several Elders went to the state of Ohio, preaching, and baptized hundreds, and also introduced the Gospel into all the states west of New York. In 1831, a settlement was formed in Lake county, Ohio, and another in Jackson county, Missouri. The Saints in Ohio built a Temple to the Lord, at Kirtland, at the completion of which, in 1836, the power and glory of God were manifested in a remarkable degree. In consequence of continued per-

secution the Ohio settlement was abandoned in the year 1838. The Saints in Missouri laid the foundation stone for a Temple, at Independence, Jackson county, on the 3rd of August, 1831. This Temple is not yet built. The Saints were driven by mob violence from Jackson county to Clay county, in 1833. Soon after, they were driven from Clay county to Caldwell and other counties. In the winter of 1838-9, the Saints were expelled, at the bayonet's point, from the state of Missouri. In these awful persecutions and drivings, neither age, sex, nor condition was spared from the most revolting brutality, such was the relentless cruelty of the enemies of the Saints. In 1839, they began to gather on the east bank of the Mississippi, in the state of Illinois, and commenced to build up the city of Nauvoo, and soon afterwards a noble Temple. The Temple was finished and dedicated in 1846. In 1837, Elders were sent on a mission to Britain, where they succeeded in baptizing multitudes. In 1843, Elders were sent to the Society Isles, where numerous converts were made. On the 27th of June, the same year, the Prophet Joseph Smith, and his brother Hyrum, the Patriarch, were cruelly murdered by a mob, armed and disguised, in Carthage jail, twelve miles from Nauvoo, where these two men of God were thrown, for pretended crimes, and held for trial under the government pledge of personal safety. During his lifetime, Joseph Smith was embroiled in nearly fifty law-suits, yet was never legally convicted of any offence to the law of the land. In 1846, the Saints, again assailed by persecution, were compelled to quit Nauvoo. Fifteen thousand to twenty thousand people were obliged to vacate their dearly bought homes, travel across the vast prairies, and seek a home among the wild fastnesses of the Rocky Mountains. While in this condition, the government of the United States required the Saints to furnish a battalion of able-bodied men to aid in the Mexican war. This unjust requisition was complied with, and five hundred men were immediately enrolled, and sent to California, leaving their wives and families destitute in an Indian country. In July, 1847, a pioneer company of the Saints entered the Valley of the Great Salt Lake. Setting aside the incidental privations of a new settlement, especially under these circumstances, that and the

surrounding vallies have ever since been the peaceable and prosperous home of the Saints. They are now organized as a territory of the United States. Cities have been built, lands improved, and a Temple two hundred feet long is in progress. During the last four years, flourishing missions have been established in France, Germany, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Malta, Gibraltar, Hindostan, Australia, and the Sandwich Isles; and Elders have recently been sent to Siam, Ceylon, China, the West Indies, British Guiana, and Chili. The Latter-day Saints in Britain now number about thirty thousand. About twenty thousand have left these shores to go to the head quarters of the Church. Between two thousand and three thousand leave Britain annually, for the same destination. The Book of Mormon is published in English, Welsh, French, German, Italian, Danish, and Polynesian. The Doctrine and Covenants of the Church is published in English, Welsh, and Danish. The following papers and periodicals are now in circulation—The "Deseret News," published semi-monthly, at Great Salt Lake City; the "Seer," monthly, at Washington, United States; the "Millennial Star," weekly, at Liverpool; the "Udgorn Seion," in Welsh, weekly, at Merthyr Tydfil; the "Skandinavien Stjerne," in Danish, semi-monthly, at Copenhagen; and "Le Réflexeur," in French, monthly, at Lausanne.

Mr. W. The Latter-day Saints have certainly made a most extraordinary and rapid progress, notwithstanding their persecutions. How many kinds of ministers are there in your Church?

Elder B. In the Church of Christ there are two Priesthoods—the Melchisedec, and the Levitical or Aaronic. The Melchisedec Priesthood is the higher Priesthood, and, as I said before, holds the power to administer in spiritual things. Apostles, Patriarchs or Evangelists, Seventies, High Priests, and Elders are of this Priesthood. The Levitical Priesthood is the lesser Priesthood, and holds authority to administer in temporal things and outward ordinances. Bishops, Priests, Teachers, and Deacons are of this Priesthood. The Apostleship is the highest office in the Church, and can officiate in all ordinances and blessings, spiritual or temporal, and build up the Kingdom of God. One of the Apostles is chosen to

be Prophet, Seer, and Revelator to the Church, and he has authority to give revelations from God for the guidance of the whole Church. Since the organization of the Church, in 1830, this Prophet, Seer, and Revelator has been also the President of the Church in all the world. The President is assisted by two Counsellors holding the Apostleship. These three constitute what is termed the First Presidency of the Church. The duty of a Patriarch is to bless the Saints with Patriarchal blessings. Twelve of the Apostles are organized as a Quorum, whose duty it is to travel in all the world, and introduce the Gospel, and regulate the affairs of the Church in their travels. These Twelve are of course subject to the First Presidency. One of the Twelve is President of the Quorum. There are about thirty-three Quorums of Seventies, seventy in each Quorum, as the name implies. Each Quorum of the Seventies has seven Presidents. One of these seven presides over his associates. The seven Presidents of the first Quorum preside over all the Quorums of Seventies. The duty of the Seventies is to travel in all the world, and introduce the Gospel, under the direction of the Quorum of the Twelve. The High Priests constitute a Quorum, which has a President with two Counsellors. The duty of the High Priests is more particularly to preside. Twelve High Priests are chosen as the High Council of the Church. The duty of the High Council is to try the most serious offences against the laws of the Church. The Elders constitute a Quorum, which has a President with two Counsellors. An Elder has authority to preach the Gospel, baptize, lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings. All the officers above an Elder are also called Elders. The duty of a Bishop is to administer in the temporal affairs of the Church, and to sit as a judge upon transgressors. The duty of a Priest is to preach the Gospel, and administer in outward ordinances—such as baptism, and the Lord's Supper, and to visit the members of the Church, and exhort them to faithfulness. The duty of a Teacher is to be as a father to the members, to watch over them continually, and see that there is no lying, backbiting, evil speaking, or iniquity of any kind, in the Church, and that all the members meet together often, do their duty, and

live in love and union. The duty of the Deacon is to attend to the temporal well-being and comfort of the Church, and to assist the Teacher in his duties when necessary. The Priests, the Teachers, and the Deacons, each constitute a distinct Quorum, having its respective President, with his two Counsellors. The lesser offices of the Priesthood are all embodied in the higher, consequently an officer can minister in the duties of any office beneath him. Thus an Apostle can administer in the duties of High Priest, Elder, or Deacon.

Mr. W. You have a most wonderful and elaborate organization.

Elder B. No other organization in the world is so complete, or so beautifully adapted "for the perfecting of the Saints, the work of the ministry, or the edifying of the body of Christ," which St. Paul declares to be the end of the Priesthood.

Mr. W. How was so minute a knowledge of the various offices and their duties obtained? It is not given in the Bible.

Elder B. Neither the Bible nor the Book of Mormon so particularly describe the offices of the Holy Priesthood, or so clearly define their duties. By revelation from God, and by the inspiration of the Holy Ghost was this glorious knowledge given in these last days.

Mr. W. It's passing strange! And yet I feel glad—I cannot but admire your system—But why do the Latter-day Saints leave their native land, and go to America? as I understand they do.

Elder B. In a few words I can show you the propriety of that principle. You know very well that righteousness has no fellowship with unrighteousness. The righteous and the wicked can never live in peace and harmony. The laws of God can never be fully obeyed while the people of God are scattered among the wicked. The separation of the people of God from the wicked has been a prominent feature in all dispensations. Salvation can never be realized without this separation. Abraham was commanded to go with his family to a land that he knew not. The children of Israel were commanded to gather out of the land of Egypt, to the land of Canaan, and be separate from their enemies. The Israelites ever considered their dispersion among the nations as a most signal sign of the displeasure of

the Lord. Jesus wept over Jerusalem, and said how often he would have gathered her children as a hen gathers her chickens under her wings, but the stubborn Jews would not listen to him, consequently they were scattered among all nations, the most fearful curse that ever befel that people. They still look forward, with the strongest confidence, to their gathering again to Jerusalem and to Palestine, and regard that gathering as ample recompence for the long, dreary night of scattering which they are now passing through. And the Lord has promised that the wonders of the last gathering of His people shall totally eclipse, and banish from their minds, the wonders of the gathering from Egypt.—Jer. xvi. xxi. When the Latter-day judgments are being sent among the wicked, does not St. John say that a voice is to be heard from heaven—"Come out of her, [Babylon—the wicked nations] my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"—Rev. xviii. 4. And Joel says, "In Mount Zion, and in Jerusalem, shall be deliverance," in the last days.—Joel ii. 32. We know where Jerusalem is, and God has revealed that the Mount Zion of the last days is in America, and has also commanded His people to gather there, and prepare themselves to dwell in peace when Jesus Christ shall come. The Jews will return to Jerusalem by and bye. At your leisure, read Isaiah ii. v. xi. xlii. xliii. Zechar. x. Ezek. xi. xx. xxxiii. Zeph. iii. Jer. xxxii. Many other passages might be named, but these prove that a mighty gathering of the people of God was to occur in the last days. It is now being fulfilled.

Mr. W. I will read the passages, But I have one thing more to name. I am told that the Latter-day Saints believe in a man's having more wives than one. This, if true, is opposed to my feelings, and to my ideas of propriety and morality. Is this doctrine believed in and practised by your people? If so, how can you reconcile it with Scripture and morality?

Elder B. This doctrine is believed in by the Latter-day Saints. It is practised by them in the Territory of Utah. There is no law there to forbid polygamy. But they do not practise it in England, or in any country where the law of the land forbids the practice. Your feelings, and your ideas of propriety and morality, are induced by your education. In this country, men and

women are educated to believe that polygamy is flagrantly immoral, and nothing more or less than licentiousness. This is a most erroneous idea. There is an immense difference between a man's holding illegal and promiscuous intercourse with the other sex, for the pleasure of the moment only, regardless of consequences, and his legally marrying several wives, and honourably supporting them and their children. In the first case, there is a grave abuse of the sexual powers, and a grievous violation of the highest and holiest principles. In the second case, there is nothing of this kind, but merely an extensive development of those powers and principles. There is far less licentiousness in the East, where polygamy prevails, than in the West, where it is illegal. As regards Scripture, there is not a word in the Bible condemning polygamy, not a word. On the contrary, the most righteous men known in sacred history, advocated and practised this principle. Did God favour them the less on that account? Not a jot. He was the author of the principle. In certain instances, an Israelite could not obey the law of God, without taking more wives than one. For example—a childless widow had legal claim on her deceased husband's brother, or nearest male relative, for the fulfilment of marital duties. If the brother or relative refused to fulfil these duties, he was publicly disgraced by the woman. Deut. xxv.

Mr. W. I acknowledge that there is an essential difference between the two cases you mention. But as respects the law in Israel, I thought that Jesus Christ did away with that.

Elder B. There is no record of his doing away with it. He said—"Think not that I am come to destroy the law, or the Prophets; I am not come to destroy, but to fulfil." Matt. v. 17.

Mr. W. But would not polygamy make the women jealous of each other?

Elder B. There is no cause for it. We are all redeemed by one Lord—should that make us jealous of each other? We are all the children of one heavenly Father—should that make us jealous? You have several children—should that make your first-born jealous of the others? Just as little cause exists for the association of jealousy with polygamy. Indeed it is calculated to dispel jealousy. For instance—In this country, three young women all

love the same young man. Being rivals, it is quite natural to suppose that the young women, through their jealousy, hate each other in exact proportion as they love the young man, because they know that the law will not allow him to be married to them all, and consequently when one has obtained him, the others have irrecoverably lost him. If polygamy were allowed, this jealousy would not exist, because a woman would know she could be married to any man she loved, if she could win his affection, which part of the business might be safely entrusted to her.

Mr. W. But what advantages would accrue through a man's having more wives than one?

Elder B. I have just told you one very great advantage—a woman could, without fear of rivalry, become the wife of the man on whom she had set the purest and warmest affections of her soul. She would not be compelled, as many are now, to throw herself away on some brute in human form, who would scarcely pass the honeymoon before he treated her worse than his cattle. Such wretches do not deserve a wife at all. But what are women to do? You can't unsex them. Women are women, after all, and they know they have a right to husbands and protectors. If they cannot get as good as they wish, they will get as good as they can. Therefore leave their choice free as to whom they shall have. A woman gives herself wholly and entirely, body and affections, to a man. She ought surely to be allowed to bestow such a gift on whom she pleases. She ought certainly to choose whatever man she pleases to hold unlimited and sole control over her person

and property. If this were more extensively the case, we should hear less of wife beating and wife murdering, accounts of which figure so conspicuously in our newspapers. Now polygamy would grant the advantage named, whereas monogamy is one of the greatest bars to the happiness of the female sex.

Mr. W. But would you have all men marry several wives each?

Elder B. That would not necessarily follow. It would be more likely that good men would each have several wives, and that bad men would find it difficult to get any wife to ill-use and beat. This would bring to men a reward and a punishment, in which the women would be proud to administer, and which would do more for their protection than all the legislative enactments in the world.

Mr. W. Well, I must think upon this subject. I certainly do not feel to object so much to it as I did before I named it to you.

Mary. [*Mr. W.'s daughter.*] Dinner's ready, please, father.

Mr. W. Then I suppose we must retire. You shall stay and have dinner with me, and then you shall be at liberty to attend to your business, as I think I shall have detained you long enough to-day. By the bye, I have read the tract you lent me, I like it very well. I shall certainly go to your meetings, and hear a little more, and I will not promise you that I shall not be a Latter-day Saint yet, for I must say that your religion is more consistent with the Bible than any other which I have examined.

Elder B. You can't do better, sir, I assure you.

JOHN JAKUES.

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

Friday, March 4th. Attended school as usual. The sleighing is failing fast, the icy chains of winter seem to be giving way under the influence of the returning sun, and spring will soon open to us with all its charms.

Saturday, 5th. Attended school. In the afternoon the board kiln took fire, and the lumber was principally consumed. This is the fifth or sixth time it has burn-

ed this winter, to the best of my recollection.

Sunday, 6th. Spent the day at home in the enjoyment of the society of my family, around the social fireside.

Monday, 7th. Spent the day in attending to my studies.

At evening, met with my class at Professor Selxas' room, and translated the 17th chapter of Genesis.

After the class was dismissed, I was requested to tarry, with the rest of the committee, to make some arrangements about paying Mr. Seixas for his instruction, and to engage him for another quarter. We did not arrive at anything definite upon the point. However, Mr. Seixas has agreed to teach us three weeks longer, after having a vacation of two weeks, at the expiration of this course, and perhaps a quarter.

Tuesday, 8th. Attended school, and translated most of the 22nd chapter of Genesis. After my class was dismissed, retired to the printing office, and translated ten verses of the 3rd of Exodus, which, with the first and second Psalms, are our next lesson.

Wednesday, 9th. Attended school as usual.

Thursday, 10th. Attended school in the morning.

Afternoon, read Hebrew in the office.

At evening, went down to the Professor's room, to be instructed by him in the language. On account of the storm the class did not meet.

Friday, 11th. Met with the morning class at nine o'clock. At ten, went into the office, and made a division of our class for private studies, for our better accommodation and advancement in the language we are pursuing.

Presidents Rigdon, Phelps, and Cowdery, met at the printing office; Elders O. Pratt, Sylvester Smith, and Bishop Partridge, at L. Johnson's; Elders McLellin, O. Hyde, and William Parrish, on the Flats.

This evening our class met at Mr. Seixas' room, and spent an hour in our studies. Class dismissed and retired, except the school committee, who tarried and made some arrangements with Mr. Seixas about continuing longer with us, and bringing his family to this place. This has been a very stormy day, and the snow is still falling fast, and the prospect is fair for another run of sleighing, which is uncommon for this country at this season of the year.

Saturday, 12th. Engaged a team to go to Hudson after Mr. Seixas' family and goods, also a horse and carriage for himself and wife. Cold weather and fine sleighing. I was informed to-day that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits. Oh, my God!

how long will this monster intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut short thy work in righteousness.

Elder Solomon Hancock received a letter from Missouri, bearing the painful intelligence of the death of his wife. May the Lord bless him and comfort him in this hour of affliction.

Sunday, the 13th. Met with the Presidency, and some of the Twelve, and counselled with them upon the subject of removing to Zion this spring. We conversed freely upon the importance of her redemption, and the necessity of the Presidency removing to that place, that their influence might be more effectually used in gathering the Saints to that country; and we finally came to the resolution to emigrate on or before the 15th of May next, if kind Providence smiles upon us, and opens the way before us.

Monday, 14th. Attended school as usual. Professor Seixas returned from Hudson with his family.

Tuesday, 15th. At school in the forenoon.

In the afternoon, met in the printing office. Received and waited upon those who called to see me, and attended to my domestic concerns.

At evening, met in the printing office, and received a lecture on grammar.

Wednesday, 16th. Pursued my studies in the Hebrew language.

At evening, met the Quorum of singers in the Temple. They performed admirably, considering the advantage they have had.

Thursday, 17th. At school in the morning; in the afternoon, in the office.

At evening, met with the Quorums in the west school room of the Lord's house, to receive or reject certain individuals, whose names were submitted for ordination. Erastus B. Wightman, Osman M. Duel, Chapman Duncan, Joshua Bosley, and Heman Hyde, were received, and four were rejected, by the united voice of the assembly.

Friday, 18th. Attended school with the morning class.

At ten o'clock, went to the school house to attend the funeral of Susan Johnson, daughter of Ezekiel Johnson. She was a member of the Church of Latter-day Saints, and remained strong in the faith until her spirit took its exit from time

into eternity. May God bless and comfort her afflicted parents, family, connexions, and friends. President Rigdon delivered a fine discourse on the occasion, and much solemnity prevailed.

(To be continued.)

THE WOMAN BEATERS.

(From the Morning Chronicle.)

It is a sickening thing to have to confess—but we must say it—there is, in whole classes of the metropolitan population, no more civilization or Christianity than there is in Kaffraria. We doubt whether, anywhere on the face of the globe—in the lowest kraals of the most savage caves—the same disgraceful and inhuman brutality is committed on women which is of daily and hourly occurrence in the first city of the world. Not a day passes without one or two of these charges. A grim monotony characterises them. They are part of a man's daily life—"his custom always of the afternoon." The savage gets drunk, reels home, and the wife, or paramour, is in the way, or out of it—she is silent, or complaining—remonstrates, or is sullen—asks for money, or the kettle does not boil. It is all the same. The husband has a vocation—his hand finds something to do, and does it. It is his craft—he only fulfils his mission. He may be a little lily-livered wretch of nineteen, married to another poor child of sixteen; he may be a big, brawny, heavy-handed, iron-shod coalheaver; he may be a husband of ten years' standing, with a family of seven or eight children; he may be in the honeymoon; his "missus" may be his lawful wife, whom he has sworn to love and to cherish, or it may be that his partner is only his partner in sin—it seems to

make no manner of difference. It is enough that the creature before him is a woman. It is his to ply fist and foot—hers to be beaten, bruised, mutilated, and wounded. Nor does it seem necessary that the victim of man's brutality should be his chattel, and the sharer of his bed and board. Blind with beer and lust, another class of savages prefer to roam about the streets, and attack all the women they meet. Modest or wanton, all are lawful prey. If a woman resist an insulting overture, she gets a black eye, and is knocked down and trampled on as a reward for her pudicity; and even the outcasts of the streets are regarded by the men of London as fair game. Neither honour nor dishonour protects a female; wife or prostitute, all are the prey of the strongest arm, the heaviest foot, and the bloodiest license of intoxication...What we want is, a condensed punishment for the woman thrasher; and corporal suffering is the only reliable resource. The lash is, as it ought to be, both vindictive and appalling. We can only reason with brutes through their brutal nature, and their stonement should be *pari materiam* with their offence. There would be a just retribution and retaliation in flogging—and that not once, nor lightly—the wife-mauler. It is the only way to reason with this class of criminals.

[Rather a "sickening" confession for a newspaper in the largest, most Christian, and most civilized city in the world. No wonder we hear of "woman in the pulpit," "woman's rights conventions," "woman's right of franchise," &c. &c. God committed woman and her rights unto man—"thy desire shall be to thy husband, and he shall rule over thee," and God will require an account of that stewardship at the hands of man. In Christian countries especially, the woman is made to subserve the base purposes of man, instead of the glory of God, and she is deprived of her rights by the strong arm of her oppressor—the very being who should be her protector. By him her purest affections are trifled with, and bartered to gratify his shameless passions. His daily triumph is the seduction of her virtues, and her ruin his constant boast. The tens of thousands sacrificed upon the altar of prostitution, are not sufficient to feast the greedy maw of profligate man, but every day, week, month, and year, is swelling the current of female misery and degradation, and their enst-fertile soil and rapid growth are under the boasted influence of civilization and

Christianity. What glorious prospects! what powerful arguments in favour of *true religion*! What captivating inducements for woman to accept of a protector in man, with the foregoing facts before her! The common prostitute can evade the wrath of her seducer, while the innocent wife must abide the flogging of the brute to whom she is tied, without being set free from him, and all this by law, the blessed law of "Gospel liberty!" A bare permission to live away from him in celibacy is a most wonderful interference of authority in her behalf. Such encouragement for matrimonial alliances, is most admirably calculated to drive that institution from the earth, as one of the happy and most blessed results of Christianity. O civilized Christianity, who would not prize thee! What can be done for the defenceless women? Release the wife from her brutish husband. Honour the law of God by punishing adultery and prostitution with death. Do away with your monogamic laws, and establish those which will allow a woman her natural right of having the man of her choice, and she would find a *protector*, without the aid of "flogging" enactments. Then a people wallowing in corruption and vice would as naturally ascend in the scale of honour and virtue, as wholesome food naturally promotes life. When righteousness is administered, the people will cease to mourn. A more speedy remedy however may be found for women by leaving the Christian land of their nativity in the quiet possession of the ferocious sex, and emigrating to the barbarous vales of Utah. There the laws of God prevail, under their shadow womanhood can develop itself righteously, free from the seductions, and beatings, and manglings, and murderings of Christendom.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 8, 1853.

A VISIT TO THE CONTINENT.—Our late visit to France and Switzerland, not only afforded us an agreeable change, but an opportunity of becoming more immediately acquainted with the interests of the work in those countries, and the general advantages and disadvantages connected therewith. A short account may not be altogether uninteresting to our readers.

We left Liverpool on the twentieth of August, and spent the following day in London, in council with the Elders, who met us there for that purpose. On the twenty-third we proceeded to Havre, *via* Southampton. We were very cordially received by the few but faithful Saints of the Havre Branch, with whom we spent the night, and proceeded to Paris on the twenty-fourth. Upon arriving in Paris we found the unexpected intelligence of the arrival of Elders Hanson and Jensen in Liverpool, and of the death of Elder Willard Snow, awaiting us. We cannot describe the feelings and sensations which filled our soul upon the reception of such mournful tidings. It seemed utterly impossible to enjoy the pleasures we had anticipated, and we determined to return to Liverpool by the first conveyance. Accordingly we left Paris on the following morning, and were in Liverpool on the twenty-sixth.

The interests of the Scandinavian Mission were duly considered, and the result was the appointment of Elder John Van Cott to the Presidency of that mission. A full report of its condition was forwarded to the Presidency in Zion.

Having rendered to that mission all the assistance in our power, by counsel and otherwise, we felt quite at liberty to resume our journey upon the continent, and enjoy a short visit with the Saints there. Accordingly, on the first of September, we left Liverpool, and arrived in Paris on the following day, *via* London and Boulogne. At Paris we found Elder J. H. Hart, President of the Paris Conference, in the enjoyment of his labours, with whom we spent five days, enjoying the society of Paris.

Versailles, and St. Cloud, with their palaces, monuments, and environs. It would require too much room here to furnish an extract from our journal, sufficient to indicate to our readers the interest we took in the midst of places which called to remembrance many important scenes acted by the French people, and connected with royalty—the usurpation and abdication of thrones; the assassinated monarch in his gore; battle fields where thousands had made their last struggles for liberty and life; places where insurrection had succeeded insurrection—where mighty men had expired in divers ways to gratify the fiendish ambition of the very people they had sought to serve—where kings and queens from afar had sent their costly presents, as if to court the friendship of a power they feared—where democracy had struggled to rise, only to be crushed to earth—where religion had made its boast, but degraded its victims to the most consummate superstition—and, finally, where barriers are erected against the propagation of the eternal principles of life, which none but the strong arm of Omnipotence can break down, by revolutions which will cause crowns to perish, thrones to be cast down, kingdoms to rend, the priest to become as the people, and every thing that is lifted up in pride to be brought low to the dust, while that nation or people that will not serve the Lord shall no more be known.

Our reflections upon these and many other things, connected with the past, and the future as it lies concealed in the purposes of Jehovah, only to be understood by the spirit of revelation, gave place to an occasional interview with the few faithful Saints we had the pleasure of meeting with in Paris, during our short stay there. These, like enchanted moments, contributed to our happiness, and evidenced to us that God is no respecter of persons, but that all people of all nations, who will fear Him and keep His commandments, may enjoy the blessings of His Spirit. The brightening prospects of the work in Paris, under the wise direction of Elder Hart, are truly encouraging, and certainly afford strong hopes for the future, which we pray may be fully realized.

On the eighth, we continued our journey, taking the *diligence* at Paris for Geneva via Chalon, where we arrived about four, p.m., the next day. Fine weather, a beautiful country, and much very picturesque scenery, conspired to make it a pleasant journey. Upon our arrival we were met by Elders Stenhouse and Ballif, and by them were soon introduced to the tea table, surrounded by a fine company of Saints, who had received the Gospel and its ordinances under the administration of Elder Stenhouse. Many of the company did not use the English language, which served to somewhat limit our familiarity with them, but did not hinder us from feeling that we were perfectly at home.

The same evening, the meeting room was filled, and a refreshing time was enjoyed by those assembled. We had the pleasure of addressing the meeting, though compelled to act more God-like than we could have wished on such an occasion, being under the necessity of communicating our mind to the people by the aid of an interpreter, without speaking direct to their understanding. The revelations of God are mostly given to men through a medium that speaks for Him. Eight persons had been baptized just before our arrival, and four were confirmed in the meeting. On the Sunday following, spirited meetings were held, several persons were confirmed, and one ordained to the ministry. A zeal for the truth, becoming Saints, was manifested, to our great delight. Our visit to Lausanne was perhaps not less interesting, finding, as we did, a very great engagedness manifested on the part of the brethren to build up and sustain the work. Our time, being limited, we were not privileged to visit the Branch at Neuchâtel, though we much desired it.

A spirit of gathering prevailed among the Saints in Switzerland, while a willing-

ness existed to receive such counsel as was deemed necessary to retain sufficient strength and means to sustain the mission, and more extensively promote its interests. The prosperous and growing state of the Swiss Mission speaks more for the perseverance and ability of Elder Stenhouse than anything we could say. The difficulties attending the introduction of the Gospel into countries upon the continent, are but faintly imagined by those who have not had personal observation of them.

On the evening of the twelfth, with a soul full of blessing to the Saints with whom we had mingled, we parted with the brethren at Lausanne, and took the *diligence* for Basle, *via* Berne and Solothurn, where we arrived the following evening, and found Elder Mayer and his little flock, numbering about twelve. Our stay here was very short, only spending the night with Elder Mayer, and calling upon a few of the Saints before taking leave the next day. We however became pretty well acquainted with Elder Mayer's difficulties and prospects, together with the general liberties and restrictions which govern the movements of Elders in these countries. The perseverance of Elder Mayer has been truly commendable, and his zeal is still untiring. The many inquirers who seem inclined to investigate, and that degree of the Spirit which he enjoys, speak encouragingly for the future. The fire of the Gospel seems to be effectually kindled in Basle, and only access to the many honest hearted in that region is wanted, to add to the flame that will burn until the stubble is consumed. When the wicked cease to rule, then will the people cease to perish.

The loveliness of the scenery which Switzerland universally presents; the pleasure of a sail upon the clear blue waters of Geneva Lake, or the Basin of the Rhone; the favourable view we obtained of Mont Blanc, and the surrounding mountains, clad in everlasting snow, which reminded us of similar scenes surrounding our own peaceful mountain home; the beautiful Aar, with its admired banks and vales; the slightly towns; the crowded fairs; the varied costumes of the peasantry; the ruined castles which are to be seen on almost every commanding eminence; the crossing of the Rhine, and a saunter upon its banks—all brought with them reflections that awakened a remembrance of many an historic tale of feudal times, or connected with the career of Napoleon, Calvin, Voltaire, Rousseau, Gibbon, and not least, the daring Tell—a country's boast, and contributed each in its turn a degree of interest to us, which seemed to animate both our mental and physical powers, and commands a pleasing remembrance of our visit to Switzerland.

Leaving Basle on the fourteenth, we took the rail, passed through Strasbourg, and many other beautiful towns upon the line, and arrived in Paris on the morning of the fifteenth. Spent the day with Elder Hart, and left, the following morning, for Liverpool, *via* Boulogne and London, where we arrived early on the morning of the seventeenth.

Although our visit was so rapid as to make it somewhat laborious, having performed a journey of about nineteen hundred and fifty miles, travelled five nights all night, and been actively engaged through the day, we returned in health, and recruited in spirits, having more than realized our expectations of pleasure and useful information, and, what was most important to us, obtained a general knowledge of the advantages for spreading the Gospel upon some portions of the Continent, in reference to which we may offer a few remarks at some future time, arising from our own observations.

We would here express our prayerful regard for those missions with which we have enjoyed so pleasing and refreshing a season, the Saints with whom we have mingled, and particularly those who are called to preside over them, and build them up. And we are confident that the faith and energy of the British Saints will ever be

enlisted in behalf of those who are thus struggling for the cause of Zion, which is the universal cause of all Saints, of every nation, kindred, tongue, and people under the whole heaven.

HOME INTELLIGENCE—Isle of Man Conference.—Douglas, September 20th, Elder Andrew Galloway writes. At times, a goodly number of strangers attended the meetings in the island. At Peel, out-door meetings were well attended. The Saints were in good spirits, having held a very interesting social festival on the 15th.

Derbyshire Conference.—Derby, September 20th, Elder W. McGhie writes. The Saints were enjoying much of the Spirit, and love and union prevailed among them. The Priesthood in all the Branches had been making praiseworthy exertions in preaching the Gospel. A few weeks ago a camp meeting was held at Burton-on-Trent, when hundreds of people assembled to hear, and in the evening many went away, not being able to hear the speaker's voice. A good impression seemed to prevail, and the prospects of success were cheering. On the 18th of September, a camp meeting was held in a field in the vicinity of Derby, numbers of respectable people assembled, and listened with deep attention. Attempts were made to interrupt, but they proved ineffectual. Between three hundred and four hundred *Stars*, the produce of three previous fast days, were distributed gratis among the people, who received them most eagerly, and read them attentively.

Ireland.—Dublin, September 21st, Elder G. Clements writes. The Branch in Dublin was increasing every week, and a good spirit prevailed among the Saints. Elder Clements had been recently travelling much, seeking to introduce the Gospel into new places. He requests us to send him another Elder to travel, as an excellent field of labour presented itself.

THE "PHARISEES."—The Saints will no doubt be amused by the article on the "Pharisees of Glasgow." Under the present constitution of society we cannot see how Sunday can be observed as it ought to be, so we leave the question to the able disputation of the religious folks of Glasgow, and those who may aid or oppose them. Our business is first to bring about a state of society in which the Sabbath can be kept as it should be, and be holy to the Lord, then we have no doubt that it will be, or that men will feel the weight of God's anger, as the Israelites did of old. But in the present state of society, we, in common with many others, think if the Scotch have a national failing, it is in being *rather* inclined to be "righteous over-much," respecting the Sabbath, and that other Christians, too, have this failing in a greater or less degree.

THE PHARISEES OF GLASGOW.

(From the News of the World, Sept. 18th.)

For exacting tithes of mint and cummin while they neglect the weightier matters of the law, there are now none so famous as the Glasgow sabbatarians. A murder in the New Vennel was attended by circumstances that disclosed to the world some part of the beastly corruption, drunkenness, and debauchery into which masses of labouring poor, cribbed in close wynds and filthy courts, are plunged by

would be saints, who deny them all other than brutal pleasures. That crime ended in the hanging of a man and woman, Hans M'Farlane and Helen Blackwood, and the holy men of Glasgow let them hang and were not horrified. At that very time a steamboat, the *Emperor*, began to ply upon the Clyde. It was to take pent-up parents and children into fresh and wholesome air. It was to afford the poor man

and his family an opportunity of getting out under a wide sky, and feeling for a few hours innocently happy in God's world upon the day of rest. The Pharisees of Glasgow became furious. The whole town was in a ferment. Righteous men, who never thought of meeting to the rescue of the most degraded sin, met furiously to denounce the most harmless pleasure. The providers of this Sunday holiday were called "cowards," and "traffickers in the souls and bodies of working men;" while such working men as had shown themselves eager for such recreation were characterized as "the moral scum, impertinent foppery, and rabid infidelity of Glasgow." The Presbytery held a most edifying meeting, where a Mr. Gillan much distinguished himself. He called the design to open the Clyde on a Sunday an attempt to serve but "one master, and that the Devil." Our Saviour did indeed say, remarked Mr. Gillan, that it was lawful to do good on the Sabbath day; but He never said that it was right "to take pleasure excursions!" Such a proposal, the orator continued, had a tendency to "shut every church-door, muzzle every church bell in the land, and from holy exercise drive all to pleasure and perdition." Doctor Muir followed, and invoked the power of the law to stop the boat. They must, he said, "prosecute." Then came Doctor Hill, who thought the running of the holiday boat one of the worst proceedings (Doctor Hill of course spoke with a full and fresh impression of the so recent murder in the New Vennel,) "one of the worst proceedings which has taken place in our own time." Next followed Doctor Leishman, who called for the severest penalties against a violation so scandalous of the laws of God, and proceeded incidentally to denounce another new-fangled practice of bringing fresh milk into the town on Sunday.—It ought to be a day of sour milk certainly, according to Pharisaic doctrine. In all this grave and learned Presbytery, in short, there was but one man who talked a little like a Christian. Mr. N. McLeod himself thought, indeed (such is the influence of sabbatarianism on the best disposed), that the promoters of Sunday excursions for the poor town-population were "forsaking their own mercy;" but he objected to the violence that had been shown in allusion to them. "He

of this steamer, or those who use it, however wrongfully, were either infidels or blackguards." Mr. McLeod thought of the wynds and vennels, and the recent execution. There was a command, he said—

"There was a command not to break the Lord's day, but there was another not to kill, and the Presbytery of Glasgow ought to lift up its voice and say to the men who did not come forth and contribute to the elevation of the people, that they were more guilty by far than the men, however deluded, that go down in the *Emperor*. It was a very easy thing to shut up quays, and for gentlemen to lock themselves up within their fine walks, and to say to the masses, kennel up. That was a far easier method of doing a thing than by meeting together, and by the sacrifice of time, of money, and personal labour, by which thousands who were living without a knowledge of God might be brought to a right frame of mind, and public morality be universally advanced."

Such language was treason among Pharisees, and Mr. Gillan got up in amazement, saying he "would like to know the meaning of this speech?" Mr. Gillan has at least the merit of candour. The speech expressed a doctrine too large to be contained within his narrow comprehension, and he frankly said so. The dignified example of the Presbytery had its due effect. A meeting in the city hall was announced, to which excited sabbatarians were urged together from the pulpits, and to which the clergy themselves gathered in great numbers. Here a Mr. Cullen took the chair, and stormed amid loud applause at the "vile buccaneers who were sailing a steamer." Then rose a Mr. Kilpatrick, with some of whose expressions this article has already been graced. He sneered at the steamer for being likely to come into favour with all "the moral scum and rabid infidelity of Glasgow"—a scum which heaven forbid that such holy men as Mr. Kilpatrick should touch or seek to purify! A Mr. Campbell, in moving a resolution calling upon all people to abstain always from using the peccant vessel, called it a dishonour to God, and an injury to the working man. This at last proved too much for a working man, "Mr. James Dodds, an operative boot and shoemaker," who happened to be present, and who thereupon got up, and, in spite of uproar, flung

told the meeting that he had found Sunday to be most decently and humanly observed in towns that were not under Sabbatarian tyranny, and that, "of all the towns he ever witnessed, either in England, Ireland, or on the continent, *Glasgow beat them all for drunkenness and immorality!*" This was a clincher. The tumult of whistling, yelling, and hooting of the friends of the Sabbath, upon this, left nothing more possible to be said. The assembly prematurely closed in the fury and uproar of its overpowering Sabbatarian zeal. But even this disgraceful scene was not enough. To enforce observance of the Sabbath by practice as well as precept, the saints, armed with sticks, went down on the following Sunday evening to the river to prevent the landing of wicked passengers, who had been enjoying themselves by steamboat. Holy pier-keepers, refusing to open their gates, compelled the Sabbath-breakers to take to boats, and make other Sabbath-breakers of the boatmen; and ultimately the pier at Gare-

loch-head was barricaded by various divisions of holy men in one body, and the passengers in landing had to storm this barricade, throw its barrels and boxes into the river, and resist with a fire of turnips and potatoes the opposition of the saints with sticks. So we believe the matter stands at present, and so we leave it to the contemplation of the thoughtful reader. The zeal that took no heed of an atrocious murder, which revealed as by a blaze of light to the whole country the slough of filthiness and crime within the town—the zeal that would do nothing to save, is now all ablaze to destroy. It is set on fire by an act in itself most innocent and righteous, and which offends justly against, as it is the first honest and laudable endeavour to beat down, a ceremonial prejudice most hostile to the welfare of society. It wants to know by name the authors of that harmless act, that their property may be ruined, and their names handed down to execration. And all this in the name of the Lord.

THE SCANDINAVIAN MISSION.

PERSECUTION—SPREAD OF THE WORK.

(Extract of a Letter from Elder John Van Cott.)

Copenhagen, Sept. 9th, 1853.

President S. W. Richards—Dear Brother—I left Hull, in company with Elders Hanson and Jensen, as we anticipated—about four o'clock, a.m., on the 1st of September, on board the *Archimedes*. The sea was quite smooth until about noon, when it became somewhat rough, and continued so all the way across. We landed at Hamburg on the 3rd, and left, the same day, for Copenhagen, via Kiel. We landed at Copenhagen on the 4th. When we came to the dock, we found many of the Saints there to bid us welcome as we landed. I made my acquaintance with them as well as I could. I have found them very kind unto me, for they were looking anxiously for some one to come. They feel the loss of Elder Saow very much. I believe that he was beloved by all the Saints; they considered him as a father unto them. I do not think that he had the ill-will of a single one here. Although his death is painful unto them, yet they bear it patiently, and appear to be united, and very much en-

gaged in the work of the Lord. It was really cheering to me, after being out on the water awhile, to hear their songs of praise. Although I could not understand the words, yet the melody was beautiful, and well calculated to make me feel quite at home. The Saints here are a good people, as far as they know. My belief is that there are thousands here that will yet receive the Gospel, for they appear to be honest, and I feel well when I see them. Had I a knowledge of their language, I should feel much better, for I would then preach unto them. I feel strange to be in a meeting of two or three hundred, and can not speak to be understood, only through an interpreter.

Sept. 12th.

I attended meeting yesterday in the Hall. The Saints appear to enjoy themselves, and are very punctual in their attendance. Three were confirmed. Many strangers were present, who paid good attention. I enjoyed myself much, al-

though I could not understand but a small part.

I have just heard from Sweden. It appears that the devil is not dead there yet, for the brethren have to feel his oppressive hand, through his emissaries. The following are the facts in the case. The brethren at the town of Lund were holding meetings, and the police became alarmed about it, consequently, the chief police wrote to the king, making inquiries what to do with the "Mormons." The king, in reply, asked how there could be any harm in people worshipping the Lord, and stated that inasmuch as the "Mormons" did not break the law, and were moral, the police should not prevent them holding meetings. But in the same province, in a village called Skönabäck, where the police, being more crafty and less righteous, and not so willing to consult the king on so important a matter as the Latter-day Saints' holding meetings, were ready to receive counsel from the priests, and act upon it, breaking up the

meetings of the Saints. This was done by commencing to break in the doors, and then forbidding the Saints to hold meetings, or pray any more. These police then watched around the houses of the Saints, to see if they prayed. The consequence was that some were found who would pray, like Daniel of old. The police then went in, and severely beat with clubs those who would not deny the faith. Two or three persons denied the faith to save the beating. In consequence of the persecutions, six of the brethren have come to Copenhagen for refuge. This, in short, seems to be the state of affairs in Sweden.

The news from Norway, although not very definite, appears to be more favourable. The Elders are baptizing. I shall open a correspondence with that mission, so as to learn the true state of things, and I will keep you informed of the same.

I remain, yours as ever, in the Everlasting Covenant,

JOHN VAN COTT.

THE ITALIAN MISSION.

ORGANIZATION OF A BRANCH OF EIGHTEEN MEMBERS—PERSECUTION, ETC.

(Letter from Elder Jabez Woodard.)

Dear President S. W. Richards — Hoping that you received my last two letters, I now proceed to give some further account of the work in northern Italy.

We have organized a Branch of eighteen members in the district where I spoke, in a former communication to the *Star*, of having commenced operations. Our enemies in that neighbourhood have been numerous and vigilant, embracing all classes, from the magistrate to the match-seller. To hinder our meetings, they have stopped up footpaths which have been frequented from time immemorial, but, finding this unsuccessful, they formed a "Holy Alliance" to attack me as I came out of a meeting. I had just bidden adieu to the brethren, who all retired to their homes, except the family in whose house I had preached, when from the threshold where I stood musing, I perceived a band of men approaching. I immediately guessed their intention, but

Pinerolo, Piemonte, Sept., 1855.

before I could enter the garden several large stones struck right and left, yet without touching me. As the night was rather dark, I glided away under the vine trellis, one of the stones rattling through the foliage just over my bare head. A brother and sister came out to seek me, fearing that I had been killed or wounded, but at that moment I passed unobserved almost close to the ruffians, and entered the house by another door. Finding they had lost sight of me, they threw a volley of stones into a large tree close by, probably thinking that I was, like king Charles, hid in the oak, and then, striking their cudgels to the tune of the Devil's concert, they retired, swearing they would yet have vengeance upon such a disorderly character as myself.

Many other means have been resorted to by our "Christian friends" to arrest the work of the Lord, but it remains as firm as the Alpine summits.

One feature of this sunny land has strikingly changed since we first came here. Then the autumn was robed with a purple vintage, and tens of thousands found employment in making wine, but now the blight has passed over the mantling vines, and their clusters are covered with minute fungi, and ere the time to gather the grapes arrives they hang rotten upon their parent branches, disfiguring what they were destined to adorn. Description fails to convey the idea which strikes the mind on surveying thousands of acres smitten by this malady. The other day I searched almost half a day in the vineyard of a brother, but could not find

grapes enough to make our Sacramental wine. He has now sold all he possessed, to prepare for Zion, but I need not say how immensely the value of his property was diminished, while others of the brethren, who were dependent upon daily labour, no longer find employ where the crop fails on all sides. However, we know that worse judgments are yet to follow, ere these latter days are finished.

Elder Keaton joins with me in love to yourself, the brethren in the office, and the Saints generally.

Hoping to have part in your prayers, I remain, yours affectionately,

JABEZ WOODARD.

VARIETIES.

CALL him wise whose actions, words, and steps are all a clear *because* to a clear *why*.

In the commencement of September, grand "Woman's Rights," Abolition, and Temperance Conventions, were held in New York.

FRATER JOHANNES DRABICIUS, in his book *De Cælo et Cælesti Statu*, printed at Mentz, 1718, employs 425 pages to prove that the employment of the blest in heaven will be the continual ringing of bells!

THE Rev. John Angell James, of Birmingham, and Thomas Thompson, Esq., of Poundsford Park, have set on foot a movement to supply the Chinese insurgents with one million copies of the New Testament, in the Chinese language. The entire cost has been calculated at £17,000. Mr. Thompson headed the list with 1,000 copies.

A LAWYER went into a barber's shop to procure a wig. In taking the dimensions of the lawyer's head, the boy exclaimed—"Why how long your head is, sir." "Yes," replied our worthy friend, *we lawyers must have long heads.*" The boy proceeded with his vocation, and exclaimed, "it is as *thick* as it is long." Blackstone mizzled.

MISERIES OF INDOLENCE.—None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and enlivens all our powers, let those bear witness, who, after spending years in general usefulness, retire to enjoy themselves. They are a burden to themselves.

THE MOON'S MOVEMENTS ALL WRONG.—Mr. Adams communicated to the Royal Society, at the closing meeting of their session in London, that he had discovered that the principle of Laplace's calculation of the secular motion of the moon is positively erroneous. This is a discovery which affects the whole range of lunar astronomy, seeing that all the calculations made on the assumption that the moon really was in the place assigned to her, are wrong. A staff of computers will therefore have to be set to work at the Observatory, to recompute the lunar observations, avoiding the error, which amounts to about seven seconds. We shall then have the means of rectifying our Nautical Almanac, and of making it more accurate than ever; while those astronomers, and they are not a few, who have written about ancient eclipses, will have to go over their task again, and see what they make of it with the new principle. It was said shortly after Mr. Adams' discovery of Neptune, that such a man would find other great works to do in astronomical science, and here we have an invaluable confirmation.—*London Court Journal*.